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INTERNATIONAL BIBLE STUDY.

April 4, 1886.——,,——*John* 1 : 1-18.

See last Guardian.

April 11.———*John* 1 : 35-51.

"John stood, and two of his disciples, and looking upon Jesus as he walked, he saith, Behold the Lamb of God."

Jesus had been baptized of John, and the latter had seen the Spirit of God descend upon him in the form of a dove, and thus learned that this was the One who "baptizeth with the Holy Ghost." This is mentioned as the grand characteristic of Jesus, though in all his life-time on earth, he did not baptize any with the Holy Ghost. It was only when he had ascended to the Father, that he poured out the Spirit upon his people. All his ministry was by way of preparation for the descent of the Spirit, furnishing the truth by which the Spirit operates.

How much did John the Baptist understand by the expression 'the Lamb of God?' Until Jesus had actually been nailed to the cross not one of the disciples of Jesus knew that the Christ could thus die and still be Christ. It would seem as though the Spirit of God had revealed Jesus to John as the Lamb of God, though in all probability his view of the meaning of the epithet fell far short of the reality. He probably understood by the Lamb, simply one in whom self-will had no place, one with whom the will of God was sovereign.

The two disciples of John follow Jesus, who turning said, What seek ye? They said, Rabbi, where dwellest thou? He bade them come and see. One of them was Andrew, a fisherman of Bethsaida, who had often probably caught fish to be sold in the market of Nazareth, but who, till now, had had no intercourse with Jesus. He and his companion spent the remainder of the day with Jesus. Afterwards Andrew found his brother Simon Peter, and told him that he had found the Christ. Peter went with him. Jesus said, Thou art Simon the son of Jona; thou shalt be called Cephas, a stone.

The next day Jesus proposed to leave for Galilee. About six weeks had gone by since his baptism, spent by him in the wilderness, in conflict with the tempter. Beside the two mentioned there was another man of Bethsaida in attendance on John the Baptist's preaching, Philip. With him Jesus had already had some conversation, and when Jesus bids him follow him he readily acquiesces, but is desirous that others there should share with him the grand discovery he had made. He finds Nathanael, of Cana, a village not far from Nazareth, and says to him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. Nathanael saith, Can any good thing come out of Nazareth? Nathanael knew well the character of the people of Nazareth, and the idea of finding the Messiah among such an ungodly set, appeared to him preposterous. Philip has no controversy with him about the Nazarenes; he simply says, Come and see. And this is the invitation to extend to all sceptics. The difficulty is they will not come and see, but content themselves with what they hear reported about him, perhaps by men who are not the true disciples of Christ. Nathanael, however, did come and see. Seeing him approach Jesus said, Behold an Israelite indeed in whom is no guile. Perhaps he referred to the sincerity which led him to come, unhindered by apparent objections. "If any man will do the will of God, the same shall know of the doctrine." Nathanael wondered that Jesus should know any thing about him. Jesus said, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee.' Nathanael had probably been speaking to God in prayer under the fig-tree; been praying concerning the Messiah whom they were looking for, and receiving perhaps an assurance that the time of his manifestation had fully come. At all events he supposed that no one besides himself and God knew what had there transpired, and is greatly astonished to hear Jesus refer to it. He exclaims at once, Rabbi, thou art the Son of God; thou art the King of Israel. This was his idea of the one of whom Moses and all the prophets had spoken; that he was the Son of God. Yet the Jews put Jesus to death for claiming to be the Son of God. Jesus rewards his faith by promising that he shall see greater things: there shall be a fuller revelation of the glory of God in the Son of God. "Verily, verily, Hereafter shall ye see heaven opened, and the angels of God ascending and descending on the Son of Man." It is now the Son of Man; the glory of God is in establishing a system of recovery for fallen man, by one who is the Son of Man. He virtually says that Jacob's dream of a ladder connecting earth and heaven, with angels ascending and descending, is fulfilled in himself. Through him the powers of heaven are brought to man, and the ruin of the apostasy is more than repaired.

How glad we already begin to be that the Apostle John has been moved to write this supplemental Gospel, replete with precious reminiscences of the Saviour not furnished by the precious evangelists. May we be filled with the knowledge of his will in all wisdom and spiritual understanding. But even at the very beginning of our discipleship, it is our privilege to get the victory over the prejudices that fill the air about us, and be Israelites indeed, in whom is no guile. Some have the idea that it is only an evil spirit that whispers in our heart "an Israelite indeed in whom is no guile;" but it may be the voice of Jesus.

WEEKLY REVIEW.

—The *Madras Church Missionary Record* for March contains returns of the Travancore and Cochin Missions of the Ch. Miss. Soc. In connection with these missions there are church edifices 36; school and prayer-houses, 102; Eur. missionaries, 4; Native missionary, 1; pastor, 13; catechists, 45; evangelists, 20; school-masters (Christian) 137; schools, 133; scholars, 3,957; men and women baptized in 1885, 300; communicants, 5,332; baptized, 18,206; catechumens, 1190; Native contributions, Rs. 5,448.

—A gentleman whom we had the pleasure of meeting a few weeks ago in Bombay, on the eve of his departure for America, was led to visit India in a way and with a purpose so different from the common that we hope we may be excused for this reference to it. He was in one of the Western States of America, and was there converted to God and appears to have been in many respects favoured with clear views of the privileges of the Christian, though we are not prepared to say that all his views of the Christian life were accurate. Well, it was profoundly impressed upon him one morning about four o'clock that he should go to the Rev. Geo. Barnes, known as the Kentucky evangelist, and make known to him some of the deep things that God had been showing to him. He and Mr. B. had never met. Mr. Barnes was then in England, and Mr. C. resolved to cross the Atlantic though at the time he was without the means of doing so, and knew not how he could obtain them. They were supplied in due time and Mr. C. came to England. He here learned that Mr. Barnes and his family had come to India. This did not cause him to doubt the voice which had spoken to him; it was still to him the voice divine and must be obeyed. He spent some time conducting services in England, and having obtained the means of procuring a passage to India, he came out here. He found that Mr. Barnes was in the extreme north of India, and proceeded thither. But something he had little anticipated, now occurred. Mr. Barnes declined to see him! Mr. C. was, however, persuaded that God would secure to him the means of fulfilling his mission, and quietly waited, and at length in a certain city that Mr. Barnes was passing through, they met, and Mr. C. had a quarter of an hour in which to say what he wished to say or was commissioned to say. His work was now accomplished, and he decided to leave Bombay on a particular date, though he was without means of paying his passage. When the time came he sailed, funds having been raised to supply him with the means necessary. We do not know what the message was that he communicated to Mr. Barnes, nor how it

was received; but Mr. C. when we saw him, appeared quite content that he had done what he came for. On the supposition that Mr. C. was not deceived and that it was really the Spirit of God that spoke to him, there was nothing in his procedure calling for criticism. We know, however, that even in the apostolic times, it was necessary for Christians to prove the spirits lest they should be misled, and we know also that some earnest Christians of our own time have been betrayed into the idea that all strong impressions in their minds must be of the Spirit. We are not to recognize the leading of the Spirit in the strength of our impression, not even when there seems to be conformity in providence, but in the consonance of the impression with all the Scripture teaches us of the Spirit and his guidance. He is the Spirit of truth, and our Lord asks for his people that they may be sanctified by the truth, viz. by the word of God.—As our readers are aware, Mr. Barnes left India some six weeks ago, for Australia.

—In the latest Encyclical of Pope Leo xiii. we have an important admission made by the head of the Roman Catholic Church, as to the necessity of individual judgment:

"The Pope says he deems it his duty to compare with Christian doctrine the new opinions advanced concerning the State. There could be no public power except from God. The State was clearly bound to satisfy its many and great duties towards God by the public profession of religion. *Which was the true religion it was not difficult for a man to discern if only he would view the matter with a careful and unbiassed judgment*—the only true religion was that which Jesus Christ Himself instituted, and which He entrusted to His Church to defend and propagate. It was not the State, but the Church, that was to be man's guide to heaven. Her authority, perfect in itself and plainly independent, which had long been opposed by a philosophy subservient to princes, the Church had never ceased to claim for herself and publicly to exercise, God, therefore, had divided the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over divine and the other over human things. Each was supreme in its kind.

Our readers will notice the words we have italicized. What is wanted is "a careful and unbiassed judgment." Further the Pope says that the Church is unchanging. In the Acts and in the Epistles we have an inspired delineation of the Apostolic church. A careful and unbiassed judgment will enable us to identify the body of Christians that now most nearly correspond to the church of that day.

—A CORRESPONDENT informs us that at Ajmere, on Sunday the 21st March, the Rev. T. E. F. Morton baptized a Brahmin, aged 20 or 21 years and a woman about 24 years of age.

—THE *Bombay Gazette* writing of Mr. Justice West's return says:—

"Finding that he could do no good in Egypt, Mr. West resigned, and yesterday returned to Bombay, where he will take his seat in the Second Court. In shaking the unkindly dust of Egypt from his feet, he is doing what the British Government itself are now doing. Mr. West will probably congratulate himself that he is well out of the Egyptian darkness."

—IT is stated "that in consequence of the late riots at the West-end of London an entire reorganization of the Metropolitan Police Force has been commenced. One of the most important orders has been with respect to mounted constables, and it has been decided that this class shall be considerably augmented." Some people are of opinion that the judgment of God has fallen on the London Police for their conduct in the scandals revealed by the *Pall Mall Gazette*.

—COAL, more than King Cotton, or anything we know of, has contributed to the wealth and power of England. But coal, when landed in Bombay, is treated with scant consideration. It is loaded in the primitive country labour carts, which, jolting along the roads act as seives, and deposit a layer of fine coal and coal dust in their wake: and at every jolt of the carts lumps of coal fall off at the back, where the tail boards should be, but are not. Ragpickers and bone-collectors reap a harvest. We have been amused on several occasions at seeing Marwarries run out of their shops and join in the collection of the falling coal. If this waste of coal be a type of mill management in Bombay, is it to be wondered at that some of the mills are now in the hands of the Liquidators.

—IN this connection we may observe that there is an enormous power in the ebb and flow of the tides in Bombay harbour. There is a gigantic body of water over the broad expanse of our large harbour, flowing in with the rising tide; and, with the turn of the tide, flowing out with a steady, mighty, irresistible force, and with unfailing regularity. Each inflow of this mighty mass of water seems to invite our attention to what it could do for us, and flows out again neglected. G.

—THE *Saturday Review* has an article on "Lying as a Fine Art;" there are those who think our contemporary's attainments and experience render him an authority on this subject. G.

—He that walketh in darkness knoweth not whither he goeth; and he that knoweth not whither he goeth is walking in darkness. He does not know the road he is on, he does not know its difficulties, dangers, pitfalls: he does not know where, or what, will be the end of it. If any one will very kindly offer to remove the bandages from his eyes so as to let him see where he is going to, he becomes very angry: and will on no account allow the removal of his loved bandages: he loves darkness rather than light. Every man's way is right in his own eyes. The only One who is capable of opening his eyes, taking him by the hand and leading him in the right path is rejected with scorn. It is appalling to think of the number of those who are wilfully blinded, and who prefer to believe a lie. G.

—IN 1857-58 the English National Debt was 837,144,597*l*; at the present time it is said to be 740,330,654*l*, a reduction of nearly 100,000,000*l* in 29 years.

—WE have received from Messrs. Furtado, R. G. Booksellers, Kalbadavi Road, a packet of handsome Easter cards. As works of art they are got up in a beautiful and chaste style: but the cross is made to figure largely in them. It should ever be borne in mind that the cross is a symbol of humiliation and ignomy; and that those who display this mean (or should mean) that they are willing to bear its reproach, humiliation, and sorrow: and they should shew that they have learnt, or are learning, the lessons the cross teaches. We have no sympathy with an idolatrous veneration for the cross: and we have no sympathy with those who display it as an ornament. We think that these beautiful cards would be more in harmony with gaiety and festivity than with the humiliation of Lent looking at it from the point of view of those who observe Lent. G.

The Bombay Guardian.

SATURDAY, APRIL 3, 1886.

MR. E. ARNOLD AND BUDDHISM.

MR. EDWIN ARNOLD returns to Europe in an amiable mood with himself and with India. He has been received with open arms and unstinted confidence by Native gentlemen high in position and influence, and has so conducted himself in all his intercourse with them as to deepen the impression of his great friendliness not only to themselves but to their religion. His expansive diary supplied to the London *Telegraph* shows how careful he has been to utter no word of protest against their religious views and practices, and how largely he has engaged in the laudation of the sacred books of Brahmins and Buddhists. Paul tells us that he studied to please all men, not only Christians but Jews; not only Jews but Greeks; and he doubtless knew enough of the poets and sages of Greece to be in a position to pay many compliments to the people whom he laboured among; but he tells us that it was a fixed principle with him "to know nothing among them but Jesus Christ and him crucified." He would sacrifice his own convenience, pleasure, life even to please them, but he would not sacrifice the truth. He sought not to put them on good terms with themselves and with himself, but he sought to bring them into terms of everlasting accord with God, through Jesus Christ, the Way, the Truth, and the Life. We find a difference between Mr. Edwin Arnold and the Apostle Paul. The whole world is glad now to be rid of the Greek, Latin, Scandinavian, Egyptian and Assyrian mythologies, and is thankful to Paul for having shown the direct antagonism of the Gospel to those systems. We do not envy Mr. Arnold the laurels that Hinduism and Buddhism have laid at his feet, for we know that they are any thing but amaranthine.

Buddhism is essentially a sceptical system. It is sceptical of man's recovery, and wages "war to the knife" with what is noblest and divinest in man, the emotional part of his nature. Mr. Macdonald of Calcutta (Rev. K. S.) shows by quotations from the *Dhammapada* itself that Buddha's system wholly disapproves of all affection or love, the undoubted source of pain, the one great evil of the universe.

In proof consider his words:—"In him who has intercourse with others, affections arise, and then the pain that follows affection; considering the misery that originates in affection, let one wander alone like a rhinoceros. Just as a large bamboo tree, with its branches entangled in each other, such is the care one has with children and wife; but like the shoot of a bamboo, not clinging to any thing, let one wander alone like a rhinoceros." S. B. E.,

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Vol. x., part 2, page 6. "Let no one love any thing, for loss of the beloved is evil" (*Dhammapada*, v. 211). "From affection comes grief; from affection comes fear, he who is free from affection knows neither grief nor fear" (*Dhammapada*, v. 213). "So long as the love of man towards women, even the smallest, is not destroyed, so long is his mind in bondage, as the calf that drinks milk is to its mother. (*Dhammapada* v. 284)

Hence one is to follow the example of Buddha himself and desert wife and child and go forth like a rhinoceros, or live like a bamboo that has got completely separated from its fellows, and never approach man or woman except under the strong craving influence or storm of appetite.

How amazingly in contrast with the teaching that "God is love, and he that dwelleth in love dwelleth in God and God in him." Jesus of Nazareth undertakes to redeem love in man from its subjection to self and flesh, and to place it on the throne of his being. As the heaven is high above the earth so high is the mission of Jesus the Christ above the mission of Gautama the Buddha. Yet how many seem to think that Buddhism is interpenetrated with the soul of kindness because of its consideration for the lower animals But the grand reason for caring for animals that influences Buddhists and Brahmins, is that such good works constitute religious merit Men are bribed to engage in them by the personal benefit they are to reap from them Not love, not sympathy, for these are evils we need to be delivered from; but a cold calculation of personal benefit. Yet this system is what Mr. Arnold undertakes to glorify as the Light of Asia, and which he calls in his recent letters the Christianity of Asia, comparing the region where Buddha is supposed to have lived, in Oudh, to Palestine in respect to the interest of its associations;

But let us hear some additional testimony to Buddha, from the Buddhist books :—

It is the business of the true Buddhist to accept alms, and it is the business of all others to be most liberal in giving alms. So much so, that Buddha sets before all for their example and admiration his own conduct in a previous existence, when a demon came to him and asked for his two children to eat them Buddha cheerfully gave them to him. On this the demon (Buddha all the time looking on) devoured the children like a bunch of grapes. Observing the streams of blood, like flames of fire, issuing from the mouth of the demon, as he was crunching the poor children between his teeth, Buddha simply remarked—'my gift was well given. By the merit of this deed may rays of light emanate from me." (*Buddhist Birth Stories* vol. i. p. 33). No sorrow, no compunction, no remorse; on the other hand an inward sense of satisfaction, and a looking forward to an accumulation of merit. On another occasion he committed suicide in order to give his own body to be eaten, not by one who was starving for want of food, but by one who had reproached him for not contributing towards the repast of which he had just partaken. Following this example a woman, living like a rhinoceros, separated from her husband, cherishing no affection for man or child, is living the best life.

Over against this place this one word from another source :—

"The Word was made flesh and dwelt among us, and we beheld his glory as of the only-begotten of the Father, full of grace and truth."

Full of grace and truth. Not grace only, but grace and truth. Not truth only, but truth and grace. And there are those who can say, Of his fulness have we received, and grace for grace.

"THE GREAT COMMISSION."

(Communicated.)

In the great commission of our Master to the eleven as recorded by Mark we find these emphatic words, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned."—Mark xvi. 16, 17. All of God's requirements are of importance. We cannot turn aside from the least and profit thereby. Some of the gospel requirements may seem small yet upon their observance depends our future good. To hinge eternal destiny upon such small matters seems strange. But how could God require less? The burden of Christ's teachings is included in these words. No particular sin is mentioned. Renouncing particular sins rarely makes the individual really better. Christ aimed at the whole man. Real Christianity grasps the heart and head of the individual in their entireness, so that his whole being is devoted to God. The difference between him that believeth and him that believeth not is as wide as heaven and hell. Mistakes are seldom made as to requirements, but in not yielding to the requirements already known. The difference between a Christian and a heathen is more than mere external rites.

"Rites cannot change the heart
Undo the evil done
Or with the uttered name impart
The nature of the Son."

Of itself there is no saving virtue in any external rite. Men and women are made no better by being baptized, if their hearts remain unchanged. Baptism does not produce this change. Baptism makes no one a Christian. Yet no one can become a Christian without being baptized. Morality does not make one a Christian, yet no one can be a Christian without being moral. Baptism is a professional outward consecration, indicating an inward consecration of soul and body to the blessed Trinity. Without the inward consecration it avails nothing. Baptism is an emblamatical regeneration, figuring a real and spiritual regeneration, and unless there is the real and spiritual it avails nothing. Baptism is the figurative washing away of sin, correspondent to the real washing away of sin, and unless the real washing by faith in Jesus Christ is accomplished it avails nothing.

"To meet our desperate want:
These gushed a crimson flood."

Baptism is the being born of water figuring the being born of the Spirit; if there be no spiritual birth it avails nothing. Baptism is an external entering into the Kingdom of Heaven correspondent to a real entering by regeneration into the Spiritual Kingdom of Heaven; if there is no real entering by regeneration it avails nothing. *Christianity does not depend upon any external rite.* To be saved you must *assent* to the gospel truths and *consent*, to gospel terms. Baptism is *an ordinance generally necessary to salvation.* Not "he that believeth" simply, but "he that believeth and is baptized shall be saved." Thousands do not receive the slightest benefit from their baptism. They have been consecrated to God by godly parents, and continually by words, acts and deeds consecrate themselves to Satan. How can they be saved? Every expression in these words of the Son of God is deeply important. It is clearly manifest that Jesus here makes damnation depend upon a positive, personal disbelief or rejection of the gospel. Faith in Christ from *heart and head is absolutely necessary* to salvation. This is the one thing needful. "He that believeth not" is the man that shall be damned and lost for evermore. He may have been baptized, and a member of the visible church, and a regular communicant at the Lord's table, he may even intellectually believe in Christ and the gospel. But all shall profit him nothing if he lacks *saving faith in Christ.* This is the great question that concerns us all. Baptism is not named along with faith as in itself an indispensable matter, but as the natural, certainly also necessary consequence of faith; because baptism indicates the entering of the believer into the communion of the believing church. A person may be saved without baptism, the want of baptism is not followed by damnation, but the want of a faith, which undoubtedly may evidence itself, even though baptism be lacking. One 'way' alone leads to Heaven, faith; one way alone leads to Hell, unbelief. Unbelief alone is the sole ground of damnation. Blameworthy unbelief is of the heart The head may believe, and the heart disbelieve. How often do we hear men say 'at "heart they are Christians?" They make the mistake of saying *heart*, when they mean *head.* They mean that intellectually they believe in Christ and in his teachings. If they believed Him from their hearts they would follow Him in their lives. The heart is the fortress that controls all our affections. God in this fortress commands the whole man. Historical faith is no better than unbelief. Most nominal Christians have a historical or passive belief in Jesus Christ as the Saviour of the world. Thus they have been taught from their earliest infancy. But this is no more real benefit to them as far as their salvation is concerned (except the light and knowledge it gives) than if they had been brought up as Hindoos and Mahomedans. There must be an active belief in the Lord Jesus Christ which comes through saving faith. To disbelieve is very different from not knowing the gospel. Unbelief is rejecting an offered, an understood gospel, which has to some degree influenced one. Unbelief is chargeable when it is a positive, determined rejection. To reject the gospel is to reject the only method of becoming right, of attaining ultimate purity, holiness and Heaven. They who reject it are left to sin and they will be punished for all their sins. Salvation means deliverance from sin and deliverance from guilt and hell. How is it with you, dear reader? You have been baptized in accordance with the gospel, but are you saved, and do you know the fact? You may know this fact. This is one of the known quantities that we are to experience, so as to work out the whole problem of life. If we do not know this, *absolutely know this*, how can we expect ever to know the joys of the redeemed in glory? This must be known on this side of the grave or it will not be known on the other side.

Damnation means subjection to guilt and hell. A religion that does not affect the character and conduct of a man is of no avail. "A definite Christian experience is possible and too much stress can hardly be laid upon it. It is a good thing to be able to fix the time when, and the place where, the soul passed from death unto life, and to pass from one to the other in such a way as to know that the experience has taken place. One does not become a Christian by simply standing up in the congregation and saying he would like to be a better man, and that he intends to be so. That is preliminary to the great experience. But one becomes a true disciple by the renewing of the Holy Ghost. A man who is in Christ Jesus is a new creature; old things are passed away, and behold all things are become new. We want in these days no daubing with untempered mortar, but a deep, marked, never-to-be-forgotten, and always-enriching experience in the things of God." There are men who clearly apprehend the gospel plan of salvation, and who fully believe in it, who as really lack religion and need religion, however decent

their external lives, as the prodigal or the publican. There are a great many baptized but unconverted Christians. A Christless Christian will go to hell as soon as any other sinner. Real Christianity is supernatural and experimental. Nothing can stand against this in the heart, in the home, in the community, in the world. It is a living power everywhere. Its best apology is the experience of the heart, and the practice of the life. Its greatest foe is the *professing*, but unconverted.

Baptism is a rite instituted and commanded by God. Upon the mode of this scriptural institution scholars differ. Neither do we intend to discuss that point here. Rev. J. Wesley, one of the most learned minds and perhaps the greatest theologian the world has yet, seems to favour all these modes in his notes on Col. ii. 12. "*Buried with Him in baptism*," he says: The ancient manner of baptizing by immersion is as manifestly alluded to here, as the other manner of baptizing by sprinkling or pouring of water is, Heb. x. 22. But no stress is laid on the age of the baptized, or the manner of performing it, in one or the other; but only on our being risen with Christ, through the powerful operation of God in the soul; which we cannot but know assuredly, if it really is so: and if we do not experience this, our baptism has not answered the ends of its institution."

Yet he says in another place: "It cannot be certainly proved from Scripture that even John's (baptism) was performed by dipping. Nor can it be proved that the Baptism of our Saviour, or that administered by his disciples, was by immersion; no, nor that of the eunuch baptized by Philip." Richard Watson is even stronger: see his Theological Institutes, Vol. II. page 660.

The whole Christian fabric hangs upon faith in Christ alone. Christ himself could do no mighty works in His own country because of unbelief.—Mark vi. 56. It is not from any defect of mercy in God, or of righteousness in Christ but from an *obstinate refusal* of God's mercy and Christ's righteousness that men certainly perish in unbelief. The Israelites could not enter the promised land through unbelief. Oh how many undiscovered countries, full of the riches and glories of our loving Father, do we fail to enter and enjoy through unbelief? The law of faith is unalterable. Unbelief is our greatest foe.

We are further taught here the certainty of God's judgments. For here is the "*shall be*" and "*damned.*" How awful the words sound. How fearful the thought that they come from the lips of Him who said "My words shall never pass away." There is an eternal hell for all who persist in wickedness. No wickedness is greater than the wickedness of indifference and unbelief. Hell is for those who die without a real faith in Christ. How awful it is that there are those who know these dreadful truths and yet are unconcerned "Oh! that men were wise. Oh! that they would consider their latter end," Moses in Deut. xxxii-29. He who died on the cross has given us plain warning that there is a hell and that unbelievers shall be damned. "Remember, dear reader, that Heaven is before you, and Christ is the only door into that blessed country; Hell is beneath you and Christ alone is able to deliver you from its quenchless fire and ever-gnawing worm; The devil is behind you and Christ is your only refuge from his wrath and accusations; The law is against you and Christ alone is able to redeem you from its threatening curse; Sin is weighing you down and Christ alone is able to put it away;" if you die with this weight on your soul it will surely sink you into wretchedness and woe. You will be astonished to find that "the harvest is past, the summer is ended, and you are not saved." Jer. viii-20. This fact, known too late, will never alter your eternal misery. God will help you to flee from the "wrath to come." He will be found by every sincere-seeking heart. Oh! seek that you may find and know for yourself.

THE MASTERS WARNING VOICE. MATTHEW XXIV-4.

By Rev. Thos. Evans, Ootacamund.

"*Take heed, that no man deceive you.*"—*Christ.*

We have in the Word of God a number of these warnings. "*Take heed,*" "*Beware,*" &c., and they are like the red light on the railway line, or the friendly flash of the light-house on the dark night to the mariner in danger. When the Bible tells us to "take heed," we may be sure there is danger at hand, and of all the dangers to which we are exposed in this world of sin, the danger of *deception* is perhaps the greatest.

We see the baleful effects of deception all around us. Why do we see the poor heathen degrading human nature and dishonouring God by worshiping stock and stone? The Word of God tells us that these poor souls "feed on ashes." A poor diet for a soul. And why such folly? "A *deceived* heart hath turned them aside, and they know not that they have a *lie* in their right hand.—Isa. xliv-20.

Why do we see so many millions of our race trusting in the false prophet of Mecca? Is it not that they have been deceived by the success of Mahomed's wars when God made him and his *khalifs* a chastising sword to the nations?

Why is Buddhism such a power over millions of men? Is it not that the self-denial and religious austerity of "Sykia Mooni," an Indian Prince so exerted their reverence that they thought that this was the true *Buddha* or God?

And to come nearer home. Why is it that millions of so-called Christians imagine that if they repeat regularly a paternoster, or an *Ave Maria*, do penance, and pay Peter-pence to the Pope that their salvation is sure? Is it not that they are the poor dupes of priest-craft?

Yea, and to come nearer still. Why is it that in these days of ritualistic religion in our so-called Protestant churches, so many are led to believe that the water of Baptism has made them "Children of God" and that they have but to be regular at the "Holy Communion" and they will make a safe work of salvation? Why this spiritual blindness. Is it not that the people deceive themselves "not knowing the Scripture" nor yet the Saviour who *alone* is "the power of God unto salvation?"

Yes, yes, all these and many other such fatal delusions are credited because men and women either are deceived by others, or by their own wilful ignorance and neglect to study the Word of God.

This being the case, no wonder the Saviour said:

"*Take heed that no man deceive you.*"

Let me now try and point out to the reader some *special* sources from which we are liable to be deceived.

First.—We are all very liable to *self*-deception.

We are first of all then to look *at home.* See if there is no deceiver looking within our *own selves*, in our *own hearts.*

God's Word tells us that the human heart is *deceitful* above all things, and desperately wicked—Jer. xvii. 9.

Here we have the *root* of the evil, by which we are exposed to all other sorts of deception.

The heart by nature, is dark; and you know how easy it is to deceive people in the dark. The heart is full of ignorance, and the ignorant are most liable to be duped and deceived.

Yea, and more, the heart is evil, and it loves that which is *false* like itself.

In the Word of God we read that "He that trusteth his own heart is a fool." (Prov. xxxiii-26.) and truly it is so. Who in a strange land would choose a *blind* man for a guide, but a "fool." Who would make a thief his treasurer, but a "fool." Who would trust his life to the promise of a liar, but a "fool."

The natural, or unchanged heart, is full of darkness and full of folly and deceit and is well compared to "a fountain casting forth mire and dirt.

From such a foul fountain what good can we expect. The Searcher of hearts tells us that out of it "proceed evil thoughts, murders, adulterers, fornications, thefts, false witness, blasphemy." What a fearful brood of evil is lodged in this nest of iniquity.

Yet, alas! *this* is the evil counsellor which many consult as to what they should do, and whither they should go! It is, therefore, strange that they should be so often led astray to sin and sorrow!

The heart should be the seat of light and love, but sin has revolutionized the moral nature of man and all is gone wrong in the soul. For love we have hatred; for humility, pride; for wisdom, folly; for judgment, moral madness. So that now the man is led by the animal, as we at times see blind men led by dogs. It is the appetite and the passion, the lower nature, that now rule; and this carnal heart like the vulture loves to feed on moral carrion. This corrupt nature of ours is ever on the watch to deceive us, and its deception is very subtile and insidious; it suggests just what our passions approve of, it fosters pride, it tells its poor slave to hold his head high and not to bow down even to God himself. It flatters the soul that it is as good as it needs be and that there is no need for repentance or reformation. It can brook no restraint and its lofty language is, Be your own master, have your own way, follow your own desires." And thus it seems to be very kind and very indulgent so that it deceives many. This is a deceiver always with us, yea, a part of our own selves, an enemy in the camp, and yet so like a friend. "A man's foes shall be they of his own household." And truly this is a dangerous enemy of which may we take heed.

What is the *remedy* here? I know of none but one, and that is to get a *new* heart, and dear reader, this you may get if you go to Christ for it. God can take away the heart of *stone*, which is dead, and cold, and earthy, and give you a new heart of flesh in which is life, and love, and the light of God "Blessed are the pure in heart for they shall see God, and in the light of His glorious countenance there can be no deception.

2. Another deceiver of which we should take heed is what the Word of God calls "*this world.*" Not the world as made by God, but the social, sinful world as made by man.

Even those whose hearts have been illumined by the light of God, need be very cautious of the deceptions of this world. The social atmosphere of worldly society is charged with moral miasma that is fatal to all spiritual life, and no one can live long in this foul air without having his spiritual life blighted. And yet how very fair and favourable and fashionable it all seems. Its maxims are well suited to our carnal nature which are, "Eat, drink, and be merry." "Live for self." "Seek wealth, and worldly glory, pursue all the paths of present pleasure," &c.

Here is a pleasant programme to pursue, and how many are deceived by it. How many fall down daily before the god "Mammon," and worship the "golden image." How many spend a life of vanity in the pursuit of empty pleasures. How many long and thirst for worldly glory. Wealth appears very charming, the gold glitters,—but is it not often as the beautiful fly of the angler in which is hidden the fatal hook.

Christ speaks of the "*deceitfulness* of riches" and no doubt it is full of deception. It promises all sorts of joy and pleasure, but

does it, can it, satisfy the soul? It is often more *care* than comfort. And worst of all while men grasp at this temporal treasure they neglect and forget their highest and eternal good.

As for the pleasures of this world they are all for the lower nature of man, not an atom for his soul. As to worldly glory and human applause, they simply puff men with pride, and are as fleeting and changeable as the wind. So I again say;

"Take heed" let not the allurements of the world deceive you.

There is remedy here also. What is it? Well, I would say:—Seek *better* things than this world can offer you. This is how to conquer the world, live by faith *above* it.

Does worldly *wealth* tempt? Well, there are *better* and more enduring riches for which you may live and labour. Seek to possess "the Pearl of great price." Seek the *Kingdom* of God." Seek a "crown of glory that fadeth not away."

Does your nature thirst for *honour* and glory? Well, if you wish to be honourable indeed seek adoption into that family of which *God is the Father.* Here is a high position which earth can never give you, to be "an heir of God and a joint-heir with Christ.

Are you panting for pleasure? Give up the broken cisterns of earth, and drink of that fountain of bliss which gives "peace and joy in the Holy Ghost." And thus you shall be able to rise above the paltry pleasures of earth and sense, and fill your thirsty soul with the pure waters of the river of life.

(*Conclusion next week.*)

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I beg to enclose our Report for the past year and shall feel greatly obliged if you will kindly notice it in the *Guardian.* I feel that it requires to be more known by Indian people than it is, and with this in view I am hoping to make a tour to India next cold weather. You will see by the Report that the Lord is setting His seal to the work in the conversion of many of the poor sufferers.

Yours faithfully,
Wellesley C. Bailey,
Secretary,
Mission to Lepers in India.

[The report accompanying this letter will receive early attention.—*B. G.*]

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 8 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sunday Services at 11 A. M. and 6 P. M.

GRANT ROAD M. E. CHURCH.—Pastor, Rev. J. S. Stone. Sunday services.—Preaching, 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Wednesday, 7-45 *p. m.*

MAZAGON M. E. CHURCH.—Rev. Ira A. Richards, Pastor. Church services.—Sundays 11 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

DEAN LANE, FORT.—Rev. C. R. Thoburn, Pastor. Sunday services: 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Tuesday, 8 p. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m and 4 p. m. Sunday-school, 3 p. m. At Dean Lane Hall, 3 30 p. m.

THE thirtieth anniversary of the day of special prayer and thanksgiving on behalf of the blind, observed by those friends who take an interest in Dr. Moon's system of embossed reading (now in 251 languages and dialects), and in the establishing of Home-teaching Societies and Free-lending Libraries for the Blind at Home and Abroad, will take place (D. V.) on the first Sunday in May (May 4), 1886.

N. B.—Any of the Pastors of Christ's flock who may be aware of this Special Day of Prayer and Thanksgiving are earnestly requested to ask the united prayers of their congregations.

Epitome of News.

SATURDAY, MARCH 27.

—*N. Y. Evangelist:* The convicts in Waupun Prison, Wisconsin, are publishing a weekly paper, which they call The Prison Press. Its motto is "For the boys who need assistance and the good that we can do." The work on the paper is all done after the editors and compositors have done a day's work of ten hours. Most of the matter is selected, and is characteristic. For instance, in the sixth issue of The Prison Press, after an original article on "Self Reform," written undoubtedly by a convict, there follow two selections, one "An Analysis of Crime," the other Joel Chandler Harris's "Serving a Warrant on Lost Mountain." A good deal of space is given up to humorous articles. The Prison Press Company publishes the paper, and say that it is the "first and only newspaper ever owned, edited and published by prisoners within the walls of a penitentiary."

—The Vienna Court of Appeal has finally decided an extraordinary case which has for the last four years excited all Galicia. A Jew named Moses Ritter, his wife, and their two daughters, and a Christian peasant named Stochlinski, were arrested in March, 1882, on a charge of having murdered a peasant girl. The case closely followed the notorious Tisza Eszlar affair, the anti-Jewish frenzy was at its height, and the Jury promptly found Ritter and his wife and Stochlinski guilty, all three being sentenced to death. The conviction was quashed on appeal, and the accused placed a second time on their trial, this time in Cracow. They were again found guilty and sentenced, and again the Vienna Court decided that the jury was packed. The case was tried before a third jury with the same result. Finally the Vienna Court of Appeal, consisting of twenty-one judges, has unanimously decided that the accused are innocent, and telegraphically ordered their release. Meanwhile, however, Stochlinski has died in prison.

—His Excellency the Governor made his reappearance in public after his recent indisposition, and distributed the prizes to the male and female students at the Grant Medical College last evening.

—Mr. James Burgess, LL. D., C. I. E., has received the appointment of Director-General of the Archæological Survey of India.

MONDAY, MARCH 29.

—At a meeting of the friends of the Israelite school held in Israel Mohla yesterday (Sunday) afternoon Dr. P. Peterson, who presided, delivered an address, from which we quote the following paragraphs. Its "broad" views are noticeable; as is also the fact that the address is offered as a slight tribute to the beloved memory of the late Rev. Dr. Wilson. Our readers will be able to form their own opinion on these extracts from the address:—"It must often have occurred to those who, like myself, are strangers in this land, that life in Bombay, or in India generally, is an irresistible teacher of toleration in religious thought. The old teaching, which explained the difference between our own religion and any other by the simple assumption that ours is true, and all the others false, maintains itself with difficulty in a city where, on that hypothesis, every man you see is in the enjoyment of a false religion. The mind has to drop that; and is face to face with the dread alternative which is beyond all comparison the religious question of our day. Either all religions are false alike; or all are alike true. The sea of faith ebbs and flows. This question of questions will be answered in two ways by varying numbers, nay in two ways by the same man at different times But the religious mind, we may well believe, will continue to cling, as best it can, to the "larger hope"—

Children of man; the unseen Power, whose eye
For ever doth accompany mankind,
Hath looked on no religion scornfully
That ever man did find.

Which has not taught weak wills how much they can?
Which has not fall'n on the dry heart like rain?
Which has not cried to sunk self-weary man
Thou must be born again?

Or, as one of the many pious and poetic souls of this land has put it—

Men think they worship Shiva, or Vishnu, or the sun, or some other; but all worship in the end finds me, as all rivers flow into the sea. If to him I am Shiva, and to him Vishnu, and to him Ganesha, what is that but as a man is called father by one speaker, brother by another, son by another. He takes these names from his relation to them: he himself is one.

But if all religious witness to a religion which is as much part of our being, and of the being of the universe, as the air we breathe and the human love we live in, it must be sought in something that underlies their differences.

Man will still have no better rule of life than this, "Wherewith shall I come before the Lord, and bow myself before the high God? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Nor will Faith and Hope find more golden words than those which tells us that the "Eternal God is our refuge, and underneath us are the everlasting arms"

I am not one of those who think that the noblest utterances of the Old Testament cannot be paralleled from the sacred books of other races That is an idea born of ignorance; and of a habit, much to be deprecated, of comparing two religions, not by what is best in each, but by what is best in one and worst in the other. I have given you, to night, from the literature with which I am best acquainted, a verse whose view of God, as listening to the cry of those who know him not, contrasts favourably with much of another character in the Old Testament. I could give you many more did time permit. But for the Jews themselves, and for the great European communities who have taken half their religion from them, it is the simple historical truth that the words of the psalmists and prophets of Israel have been the words dearest to the general heart of man in all ages since. And they grow not old.

Before I sit down I should like to tell you why I undertook a duty which I feel I have very inadequately discharged I was unable to refuse any request, within my means, made to me on behalf of a community which Dr. Wilson loved so well and did so much for. I can remember as if it were yesterday the occasion on which the old man eloquent told me first of the Beni-Israelite community. My veneration

and regret for him have been re-awakened by the reperusal of all that he has written about them. If I have said anything to win for you and for your school the greater interest of your own people, of your brethren of the synagogue, and of the stranger within whose gates you dwell, I ask you to accept that, in the spirit in which it has been offered, as one slight tribute to that beloved memory.

—*Bombay Ed. Record:* "The Municipality of Poona recently passed a resolution voting a grant of Rs. 5 C towards the refurnishing of the Free Church Mission Institution in the city which had the misfortune, some months ago, to be burnt out of its home for many years, in the fine old palace Phadke's Wada. The resolution, we think, does infinite credit to the Municipality, and shows the kindly feelings entertained towards one of the earliest, if not the very earliest, of the English schools of the city. The head-master of the Government High School spoke warmly in favour of the grant, and even the gentlemen who spoke and voted against it did so entirely on the ground that the Municipality should be just before being generous, and that they were still largely in default in respect of provision for vernacular schools which they were bound by law to establish before undertaking optional burdens."

—*Bombay Gazette:* The use of petroleum as fuel for engines in India is at last an accomplished fact. Mr. E. W. M. Hughes, Locomotive Superintendent of the Indus Valley Railway has for a considerable time been making experiments with the oil raised in Biluchistan by Mr. R A. Townsend, the petroleum expert; and the Lahore paper hears from Sukkur that on the 13th current one of the boilers in the workshops there was most successfully fired with liquid hydrocarbon, and has been working since with that fuel. The oil is found in considerable quantity, now, at a place called Kattan, in the Murree hills, about forty-five miles east of Sibi.

Tuesday, March 30.

—The Jaffer Suleiman Dispensary for women and children was opened yesterday. The dispensary building, which owes its existence to the munificence of Mr. Cummoo Suleiman, has cost a sum of Rs. 20,000. Being situated near the Crawford Market, it occupies a central position within easy distance of the native town. The building is, of course, not a very large one, but it is constructed with every regard to the comfort and convenience of the patients who will come thither for medical advice.

—The Rev. Dr. Thoburn on his way from Calcutta to America thus writes of Madras:—"Our own Methodist Episcopal work in Madras is again looking up, after a long period of depression. I was pleased to hear on every side a most emphatic testimony to the strong position which our brother Rudisill has gained and is firmly holding in the city. His worth as a preacher and as a leader of men is fully appreciated, and if God spares him he will no doubt do a great work for the city and for the whole Presidency. In Blacktown, brother A. H. Baker holds his ground amid difficulties of a peculiar character. The Tamil department of his work seems to increase, while the European element, owing to constant changes, diminishes. The work is in wise hands, and the developments of the future will be carefully watched and faithfully guarded. The result of a hasty inspection of two brief days, was to confirm my confidence in the workers and the work, and to impress me with the conviction that God has for our special corps of his great army a vast field of enterprise among the Dravidian races of South India.

—Sir Robert Montgomery, K. C. B., sends some particulars respecting the late General Reynell Taylor, whose death occurred on the 3rd inst. We give a part of the statements made "He was of a chivalrous and unassuming disposition. He has always been spoken of as a pure-minded, honourable man and a gallant soldier, a sincere Christian, kind-hearted almost to a fault, and brave as a lion. He was beloved by all who came in contact with him, natives as well as Europeans. A comrade of Herbert Edwardes and of Nicholson, follower of Sir Henry Lawrence, and at the same time a type of the best qualities possessed by each of those distinguished men, General Taylor's example will live long after him There never was a case of distress known to him that his purse did not open to relieve it, and often the widow and fatherless children have found shelter in his house. A great supporter of missions, he was founder of the Deraját Mission (to which he contributed £1,000) in a part of the province so successfully administered by him."

—It is stated that in Vienna there were recently exhibited gas and water service pipes made of paper. The same kind of pipes will do for many factory purposes, and for laying electrical wires. They are made of strips of paper, the width of which corresponds with the length of one pipe section. The paper is drawn through melted asphalt, and wound upon a mandril which determines the inner diameter of the pipe When the pipe thus made has cooled, it is pulled off the mandril, and the inside is covered with a kind of enamel the composition of which is a secret. The outside is painted with asphalt varnish, and dusted over with sand. It is stated that such a pipe will resist some 2,000 lbs. internal pressure, though the thickness of the stuff is only about half an inch.

Wednesday, March 31.

—*Times of India:* The month of March seems to be the philanthropic month in Bombay, for it is then that the various charitable and philanthropic institutions have their annual gatherings. There is no reason to suppose that there is anything peculiar in the influences proceeding from the month in itself which affects the public pocket in a parallel manner to that in which the proverbial hare is affected Nor is there any evidence to show that the reasons which led Romulus to pronounce it the first month of the year and call it in honour of his reputed father, Mars, can hold good in Bombay. It is probably merely convenience which has caused the meetings being held in March in a manner leading to comparison with the famous May meetings at Exeter Hall. On the 18th there took place two such meetings, namely, the annual general meeting of the Bombay Education Society and that of the Society for the Propagation of the Gospel, and almost every day since has been marked by some similar gathering. There evidently runs in Bombay a great current of warm affection to all in distress or affliction, and this current is being led in well defined channels by the judicious direction of most estimable men. But a little consideration will show that neither is the current too great, nor are the channels too many In a densely populated city like Bombay, wherein all races and faiths gather, there must be great need for the outpouring of still further benevole ce and for the operation of even greater enterprise. From all the institutions the same cry arises, the necessity for further support. The good work is being curtailed for want of funds. Great, therefore, as has been, and is, the active benevolence of those who carry on all such institutions in Bombay, there is room for even further effort; for while the present institutions are showing themselves so worthy of support they also point out great fields in which much still requires to be done. If, in a few days, those who are not bound closely by duty will be fugitives towards the hills, they will have in their flight the satisfaction of leaving some good influence behind them from their support of the benevolent institutions of Bombay, and they will be richer by the consciousness of that good done and of their own utility to their fellows."

—*Engineering:* "As time goes on the Government and people of India will certainly endeavour to free themselves from their dependence on this country for certain classes of their manufactured goods. The cost of transport is a serious matter, and would be doubly so if the free passage of the seas were to be contested, while the time occupied in sending home orders and getting the work delivered, often prevents favourable opportunities being utilised as they should be. A more important consideration still is the necessity which will have to be faced in the future of finding work and sustenance for the ever-growing population. Under our gentle rule the ryots increase in number safe from the former bloody incursions of the wild Mahratta hordes, and from the famine and pestilence which followed in their train, and the time must come eventually when larger manufacturing operations must be entered into to find employment for a population which has exceeded the number that can find the means of subsistence in the tillage of the soil, and, the simple industry of the native artisan."

—Indian Snake-charmers in England: "The performer was going through his stereotyped performance with one of the snakes. This he presently passed off the stage, and then went through the same tricks with another of the boas. He had no sooner picked up the black snake when its turn came than the creature struck him in the right temple and fastened itself there. The man struggled for a moment, grasping the reptile by the throat, but unable to detach its hold. He then took off his turban; but the snake had evidently included the lower edge of the head-gear in its fangs, for the audience saw that he could not release it. He then rushed from the stage; but, in response to uproarious applause, came forward holding a towel to the side of his face. Knowing the peculiarity of such reptiles—that they communicate their anger to each other as by an electric current—the Indian grasped the remaining snake by the throat which was plainly wise on his part, and he carried it off with its mouth widely expanded and struggling furiously. The whole scene passed in a moment; but it was extremely horrifying to those who understood it fully. The greater part of the audience thought it part of the performance until he came on in answer to the encore when it was seen that the man was wounded."

—*Ceylon Diocesan Gazette:* At the recent ceremony of declaring Uva a Province, the proceedings appear to have been commenced proceeded by the recitation of some Buddhist stanzas by a number of so called Buddhist priests. Such recitations had been admitted by the present Governor on some former occasions notably at His Excellency's Kandian Levee: and they had given great pain to many Christians. We understand that on a former occasion the Bishop was strongly urged by some of the clergy to remonstrate, but that there were special circumstances alleged in that case which seemed to make any public protest undesirable. In the recent case no such considerations existed, and the unusual publicity of the occasion made the scandal—for so we believe most Christians regard it—particularly great.

At the request of the Bishop of Colombo the Hon. R. A. D. Bosanquet made the matter the subject of a question in the Legislative Council; referring to the proceeding as a religious ceremony and intimating that it had caused pain and scandal to Christians of all denominations. His Excellency replied to the effect that what had taken place was not a religious ceremony, but an address of welcome to himself, and that he was always ready to receive the "good wishes" of any of the community."

THURSDAY, APRIL 1.

—At the meeting in the Town Hall on Tuesday evening in support of the association for supplying medical aid to the women of India, Lord Reay, the Governor, introduced his colleague, the Hon. M. Melvill, who was to be the principal speaker, with these words:

"It is a remarkable fact that Mr Melvill has informed me that the speech which he will deliver will be his maiden speech on a platform. It illustrates possibly that the greatest distinction can be achieved in the Civil Service with public reticence. The number of maiden speeches which is at present delivered in England by men of a very youthful age is simply appalling and overpowering. Here in India we have the very fortunate phenomenon that members of the Civil Service are satisfied to wait until they have grown grey before lifting their voice on a public platform, and I believe you will agree with me that certainly India will lose nothing if only those men will address audiences and will speak on platforms, whose previous administrative or commercial experiences or whose public life has fully qualified them for the task. I am sure of this, that of two countries, one governed by a cabinet of platform orators and the other by a cabinet of experienced and skilled diplomatists and administrators that the latter would be the best governed. The American Constitution not in so many words but by its practice imposes upon its ministers during the time they hold office almost complete silence. I look upon it as one of the great evils of the present day, and I am not the only one in England who is alarmed, that the demands of the platform in England are seriously interfering with the administration of the country entailing on our statesmen unless they are of an iron constitution, a strain which they can hardly bear."

—Dr. Edith Pechey concluded her interesting and entertaining speech with these remarks: In great movements for the good of their country women had always taken a front rank, and one very favourite method from the time of the Egyptians down to the last Franco-Prussian war, one of the favourite means of donation had been that of jewellery. Since she had been in India, she had visions of little ladies covered with jewellery and so bowed down with the weight they could hardly move. She thought that if they would spare a little of their abundance towards this fund they would none the worse, some would get more life and more alacrity. Others might devote a bangle, and in her opinion no nose required more than one ring If the women of Bombay, judging from the amount of jewellery she had seen, would come forward and give of their abundance in that respect, Her Excellency would be almost embarrassed with the large fund at her disposal, whilst the Governor would be so greatly dazzled by the sight of the yellow metal that he would consider whether we could not have a gold currency on this side of India.

—We learn that a letter from the Commissioner of Tenasserim is published, thanking the Christian Karens for the very valuable assistance they so readily and willingly gave Goverment in recently attacking and breaking up rebel bands. Colonel Plant (the Commissioner) says that in so acting they have made the suppression of rebellion a much easier matter than it otherwise would have been; and that by their bravery and hearty co-operation the Karens in question stand out in strong and favourable contrast to the Burmese villagers who might advantageously profit by the former's loyalty and pluck. The letter goes on to say that the Commissioner is grieved to learn that, in rendering this ready and valuable aid, the Karens lost nine killed, including their pastor. He has much pleasure in knowing that the Karen exertions were crowned by the capture of the Myanchang Phoongie, and the reward for the capture of this leader of rebellion will now be given to the Karens, while the Government further propose, in recognition of the Karens' courage and loyalty, to give a fair proportion of arms and ammunition to the different villages."

—Three judges of the Supreme Court in Scotland have just decided some points of interest respecting the rights of persons attending public meetings. The Sheriff Substitute of Orkney had sent to prison for four days a Mr. Armour, a Free Church minister, for the offence of disturbing an election meeting and refusing to submit to the chairman. It appeared that Mr. Armour had desired to put a question to the candidate, and prefaced it with a speech, which the meeting was willing to hear, but the chairman ruled it to be out of order, and Mr. Armour declined to submit to the ruling. Upon this the meeting grew noisy, and the chairman declared it closed. Mr. Armour appealed against the conviction to the court in Edinburgh, and that learned tribunal transmitted an order by telegraph for his liberation until the case could be argued. After argument, it quashed the conviction. All the judges agreed that the facts alleged, even if true, amounted to no crime. In a public meeting they held that the chairman had no power except what the meeting gave him.

FRIDAY, APRIL 2.

—*Times of India:* "The forty centuries announced by Napoleon as assisting (in the French sense) at the battle of the Pyramids have a surprise in store for them, and it is quite possible may be heart-broken at the innovation. An enterprising English contractor has just obtained permission to build an hotel for tourists at the base of the Pyramids."

—*Christian:* "One of our weekly newspapers has in a scathing article called attention to the painful fact that two ugly and apparently incompatible social developments are now going on side by side, and seemingly increasing day by day—the "starving public and the "sporting public." It is admitted that in London alone about sixty thousand people are out of work—a fact due, if the political economists are to be believed, "to the action of inevitable law." In the provincial large towns myriads are starving almost without hope of succour. Painful as these facts are just as they stand, they are made much more intensely so by the counter fact that there are thousands upon thousands of people who apparently have nothing to do but to gamble and bet. They gamble at cards, at horse races, at disgusting prize fights, and the still more disreputable sport of ratting. In pursuit of this last-mentioned amusement, the journal we have referred to states that a large crowd gathered in one of our parks on several days recently, judges and other people of high position being of the number.

Is it to be wondered at, therefore, that starving people are beginning to ask themselves and others questions somewhat difficult to answer with regard to the distribution of wealth and the rewards of labour? Surely in these days it behoves every Christian to be, we had almost said, doubly a Christian, striving to live so as to counteract and nullify some of the evil influence of the thoughtless and selfish, who are, consciously or unconsciously, doing so much to retard the coming of the kingdom of peace. "Ye are the salt of the earth."

—Deaths in Bombay last week, 401.

Selections.

HOW TO SAVE THE MASSES.

[Address before the Boston Preachers' Meeting, Dec. 21, 1885, by Rev. Daniel Steele, D D.]

Early Methodism attracted the masses to worship by giving them an enjoyable share in the worship. People will go to Church if they are encouraged to take some pleasant part in the exercises. Wesley understood this when he insisted on congregational singing. He would never allow a choir to sing artistic music alone by themselves, but sharply rebuked all such attempts. At the age of seventy-eight he records of a certain place: "I put a stop to a bad custom, which was creeping in here. A few men, who had fine voices, sang a psalm which no one knew, in a tune fit for an opera, wherein three or four or five persons sung different words at the same time? What an insult upon common-sense! What a burlesque upon public worship! No custom can excuse such a mixture of profaneness and absurdity." The Wesleys, better than any of their generation, knew the effect of lively singing engaged in by crowds of people. Hence their adaptation of their hymns to popular tunes rescued from the devil and put to better uses. Even Spurgeon will not trust his remarkable eloquence to fill his tabernacle. He adds popular singing, provides a book for every worshipper, and exhorts everybody to sing. The only instrument used is carried into the Church in the vest pocket of the precentor—a tuning fork. Such singing as they have in that tabernacle! It is worth crossing the Atlantic to hear. The same may be said of the singing in the "City Temple," where Joseph Parker preaches The people all sing, led by a choir of several hundreds.

A more stupid blunder a Methodist Church never made in her attempt to attack the multitudes than to stop congregational singing and hire a quartette to render cold, classical music incapable of interesting and moving the common people. A few musical critics and amateurs will be attracted; but the crowd of common people with unclassical ears will stay at home, or follow the drum of the Salvation Army. Who ever heard of any sinner convicted, or any penitent born from above, while listening to the performance of a quartette? In the language of the elder Dr. Tyng, in this very hall, on another subject: "It would take as many of these to convert a soul as it would pans of skim milk to make a man drunk." A choir to lead the whole congregation Methodism can stand, but a choir to supersede the whole congregation is a delightful thing to the esthetical few, but a stumbling-block to the masses whom we wish to draw and inspire with the Spirit of Christ.

The next step away from the masses was in the abandonment of the circuit system in New England. This system enabled one man to preach in many places and to evangelize small and neglected hamlets. Great indeed is the aggregate of population living in these places, distant from any centre and any Church. Methodism used to know how to preach in the barn, the kitchen, the log school-house, and the grove, in her search for the lost sheep. It would seem that this might be continued under the system of stations. But the station demands all the preacher's time. He comes soon to think that he must yield to that demand, and that the people distant from Church must come to the centre. In the next place, when he came from the circuit to the village station, he sold his horse, and he can't walk three miles to the red school house and preach on the same evening and have an altar service. So he has no out appointments, and soon all responsibility for the outlying unevangelized districts drops out of his mind, and he persuades himself that he is accountable only for the congregation which statedly gathers in his one Church. This society, being too small to yield a support without desperate efforts, spends a large part of its time and strength taking care of itself, in raising money by any device however worldly and unworthy the gospel of Christ, instead of concentrating all its energies to get men saved and built up in righteousness. Sadly indeed have many of our weak stations been demoralized in their attempt to support a preacher all their own. The people prefer to have a whole of a half-starved minister to half of a full-fed one. This preference is the chief obstacle to a return to

the circuit system. No preacher truly consecrated to Christ and intent on garnering the largest possible number of sheaves, would object.

The circuit system calls forth and utilizes the lay talent of the Church. With the incoming of the station there is found the next step away from the masses—the decline and total extinction of gratuitous lay preaching, the best possible preaching to save the masses. Two men on a circuit of ten or twelve appointments were sure to need three or four local preachers every Sunday, at no expense to the circuit beyond their traveling expenses. This vast amount of lay talent is now lying buried in the napkin of New England Methodism. And worse than this, in the extreme of culture-worship to which we are running, we are educating the people to think that a converted carpenter, with good natural gifts to unfold the Gospel in a plain and earnest manner, is a nobody compared with some soft-handed young man with less than one-fourth the carpenter's brain-power, and that he is better qualified to preach who has B. A or B. D. appended to his name. If we ever again reach the masses on any great scale, we must repent of our folly in disusing and discouraging lay preaching. The Frenchman Taine, in his treatise on English literature, assures the world that the great secret of Methodism is lay preaching. This is as near the truth as we could expect of a papal or infidel man of letters. The great secret is that Methodism in the first place had something worth publishing to all the world—a conscious and joyful salvation—and then she put a speaking trumpet to every convert's lips and sent him or her up to the house-top to proclaim it. So lay preaching is not the primary, but the secondary cause of the spread of Methodism. To this agency employed on a large scale we must return.

Our institutional education, collegiate and theological, has a strong tendency to sunder us from the uncultured and vicious masses. Only perfect consecration and self-abnegation, as in the Wesleys, can counteract it. Take two men of equal mental calibre, highly educate one and leave the other in ignorance, and you have put a gulf between them. This is inevitable. Culture elevates and illiteracy depresses. The educated man has grown cool and self-possessed in the process of education. He represses feeling, he ties down the safety valve of his emotions, so that they do not find a natural and spontaneous expression. Culture chills and freezes over the fountain of his tears. Dr. Buckley recently warned the young preachers in Boston University against the effects of high mental discipline in restraining and suppressing gesticulation, the natural language of thought and especially of emotion. This amazingly widens the gulf between the preacher and the populace. Hence Ralph Waldo Emerson tells young men to go into the markets and note the directness and earnestness and impassioned naturalness of men who have some trifling interest at stake—"their words," said he, "go straight to the mark like bullets." For this reason the Oxford trained Wesley, intent on reaching the neglected millions, when Samuel Bradburn would hasten away from a frantic, brawling fishwoman belching out Billingsgate, said, "Stay, Sammy, and learn how to preach."

In another particular our four years of academic preparation, four years in college, and three in the theological seminary—eleven years of scholastic drill—have taught the preacher a tongue unknown to the toiling myriads on the farms and in the shops and mills. He has at his tongue's end the long Greek derivatives, anthropomorphism, anthropology, soteriology and eschatology, archæology, and all the other ologies which make our dictionaries so corpulent, and if the gift of interpretation of tongues is not somewhere in the audience in the form of a fervent exhorter, and is not permitted full exercise after the unknown tongue ceases, the poor people will go home with a dreary roaring in their ears, but with no cry for mercy in their hearts.

But, says some one, all this is against the Church schools, especially the theological seminaries. Not at all. Go through these institutions by all means, but forget the big words as soon as possible. The danger is that you will retain these and forget everything else. Many a man has found that he is unfitted to reach the common mind till he has unlearned the unknown tongue of the divinity school and acquired fluency in simple, strong, Saxon speech. Many have not the sense or the grace to do this, and so remain failures all their lives. What we need is theological seminaries of low degree in every section of our work, now that the disused circuit system has shut up Brush College, where junior ministers formerly were educated under the presidency of the senior preacher.—(*Zion's Herald.*)

THE CHURCH MISSIONARY SOCIETY'S

FEBRUARY SIMULTANEOUS MEETINGS.

LAST week was a memorable time in the history of the Foreign Missions of the Church of England. More than one thousand special services and meetings were held at about 160 centres, and as many smaller places, at the invitation of the Church Missionary Society. That Society usually holds some 4,000 meetings in England every year, but they are of the ordinary and somewhat stereotyped kind. A year ago two causes led to the suggestion of a special campaign, not for the collection of funds, but to rouse the conscience of the Church on the question of Missions to the heathen. These two causes were (1) the interest among young men, both in London and at the Universities, and (2) the increasing urgency of the cry for help from all parts of the mission field. Ultimately it was arranged to hold in the present month "February Simultaneous Meetings" all over the country. The idea, at first received with some hesitation, was, after a while, taken up with unexpected enthusiasm; and no difficulty was experienced in obtaining some 200 speakers, the plan being to allot a clergyman and a layman to each centre or convenient group of centres.

A voluminous special literature was produced, which came to be known as the "F.S. M. Papers." Among them were tracts containing suggestions "how to organise the meetings," "how to conduct them," &c.; fervent appeals by the Bishop of Exeter, the Bishop of Sodor and Man, Canon Bell, General Haig, Mr. Robert Cust, and others; and a fac-simile reproduction of the original prospectus of the Church Missionary Society in 1799.

One special feature of the movement was its avowed catholicity. Although arranged by one Society, the promoters expressed their earnest desire that the Master and his cause, rather than the Society itself, might have prominence. The result has been most remarkable. In many places High Churchmen, who took little interest in Missions, have been won to sympathy with the cause; and in many also, hearty good feeling was manifested by the Nonconformists, who gave notice of the meetings in their chapels, and specially commended the whole movement in prayer to the Lord.

The result has been that never before have so many Christian people been gathered together at one time, in all parts of the country, to hear about and to pray for Foreign Missions. Many of the reports are of the most remarkable character. *The Record*, of last Friday, devoted twenty-one columns to them, and then only succeeded in reporting about half the meetings, many of the most important being held on Thursday and Friday, too late for its issue.—(*Christian.*)

GLADSTONE AND HUXLEY.

To the Editor of the Record.

'Sir,—In reference to the discussion between Mr. Gladstone and Professor Huxley about Gen. 1. and geology, may I be permitted to say that I think it is a great mistake to suppose that Gen. 1. has anything to do with geology?

Gen. 1. is the account that God has been pleased to give us of what he did on the earth after the glacial age. He re-arranged the atmosphere, which had been greatly disturbed in the period then closing, and created the flora and fauna described in the chapter. And He has presented the account of His work in the order best suited to the moral and religious purposes He had in view, and in the language of appearance, *i.e.*, as the phenomena would appear to one situated on the surface of the earth.

As for all the previous creations, the relics of which are to be seen in the preceding geological strata, no account is given in Genesis. It has been left to science to arrange them as it pleased.

In the first verse of Gen 1. is declared the Creation generally. Then, in the second verse, the earth is spoken of as having become what is called "without form and void;" that is, in a state of disruption after a great catastrophe—as it would be after the glacial age, when the crust of the earth was largely broken up, and almost all, if not quite all, of the previously existing species perished, and a new creation, *i.e.*, our present one, was effected. And very interesting it is to know that the flora and fauna most important to man, such as the order of the rosaceæ, apples, pears, cherries, plums, &c., and the true grasses, such as wheat, &c., and the quadrupeds that ministers so greatly to the welfare of man, viz., the sheep, first appeared in the creation of which man was the most eminent result.

Let, then, all lovers of the Bible rest assured of the truth of all its parts, and leave the geologists to carry on their scientific investigations without the least fear that anything that may be discovered by science can shake or do anything but illustrate the truth of Genesis.

E. H. STEVENTON.

Southborough, near Tunbridge Wells, February 9.

THE BOOK OF DANIEL.

IT is only a few years ago that the Book of Daniel was one whose history the Christian believer found it very hard to defend The unbelieving critics could not deny that the prophecies of the last six chapters described the times of Antiochus Epiphanes, and they incontinently declared that it could not possibly be any earlier than his time They were sure the historical part of the book was also pure legend, and was proved so by its utter falseness to all the history of Babylon that had come down to us from Greek authors. Especially the story of the capture of the city by the Medes, and the death of the King Belshazzar, slain on the night of the capture, by Darius the Mede, was utterly irreconcilable with the account given by Greek writers of its capture by Cyrus the Persian, who took the King Nabonidus alive, at Borsippa. To reconcile these two stories seemed impossible.

But they were both true, and the tablets inscribed by the orders of Nabonidus and Cyrus themselves, in their own lifetimes, prove it. First there was found an inscription of Nabonidus, in which he prayed the gods to bless his son Belshazzar, of whom he spoke in a way which made it almost certain that the two were co-regents, as were Nebuchadnezzar and his father. That inscription gave the key to the mystery. Then followed, within the last few years, the discovery of another tablet, dated in the third year of Belshazzar, except that the name of the god Bel was replaced by his other

name, Merodach. There were also discovered the histories of the campaign, from which we learned that when Cyrus came with his army, Belshazzar at first took the field, but that as the danger became more imminent, Belshazzar returned to the capital, and his father Nabonidus, led the army. At last Nabonidus was conquered, and Cyrus's lieutenant, Gobryas, the Mede, captured the city "without fighting." The day on which the capture took place was just that day in the months sacred to Thammuz and Ishtar, in which a promiscuous and licentious feast would be most likely to be celebrated. This story explains everything, down to the reason why Daniel was offered the honour of being the "*third* ruler in in the kingdom."

So throughout the whole historical part of Daniel difficulties vanish almost everywhere. It is shown to be impossible that a book so full of the colour of the life and institutions of the Babylon of Nebuchadnezzar and Cyrus could have been written three or four hundred years later, when the Persian, like the Babylonian Empire, had passed away, all swallowed up by the Greek conquest and civilization. It would have required a veritable archæologist, such as never lived in the ancient days, to recover the spirit of the times, separated nearly as far from Epiphanes as we are from Chaucer, and put them in a realistic story. What might have been done then in the way of historical invention is seen in the Book of Judith, an evident romance, false and impossible in every part. Here, as everywhere, research, while it cannot be asked to substantiate the miracles, does all that is possible, in clearing away the objections of historical criticism, and proving the historical credibility of all that comes within the province of such criticism.—(*Independent.*)

"MODERN TRUTH" (?) SEEKERS.

It is fashionable nowadays to question the most sacred beliefs cherished by our godly ancestors. There are few articles of the creed accepted in the seventeenth century which are not doubted or denied at the present hour. Our smart young thinkers, and not a few of the older ones, who surely ought to know better, consider it likely to increase their reputation for scholarship if they challenge the simple interpretations of the Bible, which hitherto have passed current without suspicion. They talk glibly of creeds as swaddling clothes from which growing men are to cast themselves free. Life is more than doctrine, and they break with the past for the possession of the present.

If the thing pleaded for were a recasting of old doctrines in modern language there might be no occasion for protest. None, however, know better than the agitators for change that their design is so different as to be actually the reverse of this. They are willing to use the antiquated language if they are allowed to read into it something altogether foreign to its primary meaning. They are ready still to speak of the Bible as inspired, provided they are allowed to deny any real inspiration. They have no objection to dilate on the Atonement, if it be admitted that *Substitution* does not enter into its substance Regeneration they allow to be an admirable word if only there be excluded from it the obsolete meaning of new birth. We are not exaggerating the state of the case in the least degree. It is really not a quarrel with language but a quarrel with doctrines. They have drifted away from the old moorings, and are only willing to continue the use of the old phraseology for the purpose of concealing for the moment the distance between the present and the past. The cleverness of this artifice is more apparent than its honesty.

Not long ago a well-known Nonconformist minister, Mr. Eustace Conder, thought it high time to call a halt. He addressed a letter to one of our contemporaries, in which he reprehended departures from sound doctrine in language firm though calm. His hardihood has provoked a deluge of replies in which a thousand voices commingle in shrieking against bondage in shackles and fetters. "Are we, "the preachers of truth, to be tied down to "any confession of faith however venerable? "Are we not to feel ourselves at perfect free- "dom to soar in any direction which may "prove for the moment inviting?" So the notes ring. Apparently the occupants of our pulpits are tempted to claim a right to which no congregation with open eyes is likely to consent. For are they not all called and chosen to teach truths which are already definitely decided to be Scriptural? There are certain beliefs which each church cherishes, and contradiction of these beliefs is by no means desired. If the minister changes his mind he is at liberty to change his place. But to cease to believe what he at one time confessed to be true, and to compel a congregation which still adheres to these truths to listen to doctrines wholly opposite, is a tyranny not likely to be patiently borne.

When any complaints come from the pews, the cry of persecution is at once raised, "Is the freedom of the pulpit to be sacrified to a few old-fashioned evangelicals who have failed to advance with the times? Are fossils to prescribe a creed to living men?" There are two sides to this question. The minister who changes his creed has full liberty to change his congregation. And in like manner the congregation in such circumstances should be equally free to change its minister. If men desire to *search* for truth no one questions their right to do so. But the men who are qualified to teach are men who have *found* truth. Congregations are desirous of being taught rather than of proceeding on voyages of discovery to which there may be no end. If *ministers* are still seeking a creed they had better tarry at Jericho till their beards be grown. At all events, congregations ought to assert their rights against the wanton claims of their would-be spiritual guides. For if ministers are to be left free to preach whatever may seem to them at the time to be true, there is no protection to the hearer against the open preaching of most fatal error. The pulpit cannot be free after this fashion without enslaving the pew. UNDOUBTEDLY THE FREEDOM CLAIMED BY SUCH PREACHERS MEANS THE ENFORCED BONDAGE OF THE CONGREGATION.—(*Word and Work.*)

A PERSONAL TESTIMONY.

FROM AN OLD MAN WHO HAS HAD A VARIED EXPERIENCE AND CAN SAY, "THE LORD IS FAITHFUL, AND HIS PROMISES TRUE."

I LOVE to tell the sin-condemned of the full, unmerited *pardon* purchased and offered to them by Christ, our Elder Brother.

I love to call upon professing Christians to "*come up higher*," and enter into and enjoy the heights and depths of heavenly peace and joy, beyond what they have yet known.

I love, especially, to tell the *afflicted*, the tempest-tossed, tempted and crushed, of what the *Lord has done for me* and for many others in deep sorrow, and to assure them that true peace and happiness have *nothing to do with outward circumstances*. That they can be happy, and be kept in perfect peace in ANY condition or under ANY circumstances, however trying or long-continued, if they will only *submit to God and trust him*.

I can assure them of this with great positiveness, since *I have proved* it, and thousands of others have proved the same. The GRACE *is provided* in rich abundance. We are but to "ask and receive" according to our faith, and "rejoice in the Lord always."

To many this may "be all Greek," but I "speak that I do know, and testify that I have seen," and experienced; and would say to all, "O! taste and see that the Lord is good. Blessed is the man who trusteth in Him.' "Thou wilt keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee." Glory to God!

When young, I was thrust into a slaveholder's prison, in Missouri, and loaded with heavy chains, and cursed and mocked, my life often threatened, and my *gallows was built*, with a crazy mob having faces blacked, and ropes ready to hang me. But a sentence of "Twelve years in the Py" caused them to shout "Good, we have got clear of hanging them!" (Work, Burr, and Thompson.) And, loaded with chains, we went in triumph to the big stone prison, and there I toiled and suffered nearly five years, when I was pardoned out.

Well, could you be happy under such trying circumstances? Yes, the happiest five years of my life were those years in prison. And it came from *submitting to God's will*, heartily, saying, "Here am I, do with me as seemeth Thee good;" and *by believing* the *Promises, and resting on them.* "I will not leave nor forsake thee." "I will be with thee in trouble." "No evil shall happen to the just." "No good thing will He withhold from them who walk uprightly." "All things work together for good to them who love God." "My grace is sufficient for thee." And many other such, of which the Bible is full.

Now when a soul pillows itself, in childlike faith, on such words of God, "PERFECT PEACE," "JOY UNSPEAKABLE," and "*full of glory*," what MUST BE THE RESULT? It could not be otherwise. The Promises cover *all* cases, and are adapted to *every* condition, and the Grace is *all-sufficient.* And if there should *seem* to be a failure, the reason must be looked for in *ourselves* and in our lack of faith or submission.

I never doubted that God had permitted this trial for *good* to me, to the slave, and to the cause of Truth, and with such a faith there was no cause why I should *not rejoice.*

I desired the liberation of the slave, and felt that every blow of my work in that prison was tending to knock off his shackles, and hasten on the day of universal freedom. With such assurance one could not but be contented and happy. I felt that I was just where God had put me to accomplish the greatest good, and that He would not keep me there one minute longer than would be for the best. And with such a faith I was *happy*, and could sing praises to God by night and day, till the "prisoners heard," and many learned to rejoice with us in a faithful God.

Now if God's grace is sufficient for one in *such* trying circumstances, can you imagine a place or state where it is not?

After my release I spent six years in Africa, and twenty years in pioneer work in Nordlish, amid many trials and much hard labour, but have found the same grace sufficient to all need, if the simple conditions are fulfilled.

To the glory of God, and for the encouragement of the tempted and suffering ones, everywhere, to submit to God, and trust sweetly in His "exceeding great and precious promises," I love to bear my word of testimony to His faithfulness, and the all-sufficiency of His Grace to meet our every want, in life and death.

In every affliction—in every dark and trying hour, listen! A voice above the roar of tempest sweetly says, "*It is I, be not afraid.*" And with *Christ* in the vessel, you may "smile at the storm."—GEO. THOMPSON,—OBERLIN, OHIO. —(*Times of Refreshing.*)

SOME RECENT AUTOBIOGRAPHIES.

FROM "Notes of a Professional Exile," in the February *Century*, we quote the following: "I have with me the autobiographical works of Carlyle, edited by Froude, which have attracted so much attention. There are two periods in history of the world's state of mind towards almost every clever and successful man. One of these is when he is recognized; the other i

when he is found out. At the former period his distinctions and peculiar abilities are perceived. The world sees what he is. He may then be said to have been recognized. But along with this recognition the world is apt to bestow a vague and tacit credit for superiority in those qualities in which he has not been tried. There comes a time, however, when his limitations are understood. The world sees what he is not. He may then be said to have been found out. That man is fortunate who is recognized early and found out late. The latter period was much deferred in Carlyle's case, owing to the vigour of the impression he made upon us. But when the time came for the public to be undeceived with regard to the character of this great and good man, it certainly did not judge him fairly. The ill-nature of these writings of Carlyle is not profound. Carlyle had the presumptuous discontent of a spoiled child. It was his instinct and habit to 'sass' right and left. And the public itself was mainly to blame for the spoiling. The fault in such cases is mainly the public's on account of the queer exemptions they accord people who are able to 'sling ink' particularly well. Authors are spoiled because of the weak supposition of the public that they are as good as they profess to be. The public will not insist upon remembering that great authors are like other people. Has not an author hands, organs, dimensions, senses, affections, passions; if you prick them do they not bleed; if you tickle them do they not laugh? Of course the book reveals Carlyle as an egotist. But are not nearly all recent autobiographers egotists? A number of such works have appeared during the last ten years, and the position of the autobiographer has been in nearly every case the same—namely, that God did a good thing when He made him; but that He should have made anybody else and should have taken an interest in the other individual equal to that which he manifested in the autobiographer, is a proposition which he cannot bring himself for a moment to consider. Two books in which his view is conspicuous are the autobiographies of John Quincy Adams and Miss Harriet Martineau. Carlyle is a mild egotist beside these writers. Adams does not speak of himself as an individual, but as a cause which he has espoused. Of the two, Miss Martineau is the more naive She is for arranging the world entirely from her own point of view. For instance, she attacked the late Lord Lytton because he did not carry an ear-trumpet. Lord Lytton was deaf and preferred not to carry an ear trumpet. Miss Martineau was deaf also and did carry one. She did not believe in the immortality of the soul and was very hard upon any one who was of a contrary opinion. Her heaven, had her belief permitted her to have one, would have been a place where they all sat round with ear-trumpets and derided the doctrine of the immortality of the soul."

Miscellany.

—Report of M. E. Church Missions in Oudh and Rohilcund; new church in Lucknow:—

The Church was dedicated in August, and by a vote of the quarterly conference was named "Reid Chapel" in honour of our senior Missionary Secretary, whose visit to Lucknow, three years ago, will long be remembered. This building gives us a place for daily preaching, for school and Sunday-school and for evening meetings and is already utilized in all these ways. The boys' Sunday-school here has an attendance of about 100. We need another chapel like this in the Rakaabgunge bazaar, a mile or more away, where our favourite *neem* tree under which our missionaries have regularly preached week after week for a score of years has been cut down to make room for the Sitapur Railway. The proposed site and chapel will cost Rs. 1,500.

The Frey schools have done well. In one of these an assistant teacher has become a Christian. Another young man also accepted Christ, but his relatives hearing of it suddenly sent him to another city; we expect to have him join us soon. The school among the Chamars in Yahy Gunge, where the *chowdri* gives a large room rent-free, is very interesting; several of the boys have purchased Hindi Testament which they read fluently; they sing heartily and kneel with us in prayer

The school in Reid Chapel, recently opened, has an attendance of nearly 100. On account of the tablet with the Ten Commandments we have lost several students, their parents declaring that if they allowed their children to remain in such a school they would certainly become Christians. We are sorry to lose them, but count on seeing them again. One of the older students in this school, a Hindu, was recently baptized and will become a helper.

Work among educated natives: Brother Ram Chandra Bose has delivered a number of lectures in the Centennial and Victoria St. schools, besides others of a more general character. His labours in outstations have been interrupted by his poor health; he was able to visit Agra and Delhi, and latterly spent several weeks in Nynee Tal.

Centennial High School: The school passed three out of eight candidates in the Middle class examination, and in the entrance examination passed three out of ten candidates, thus taking a higher rank than the other Lucknow schools. This fact has brought us new students from Lucknow and from other stations. We have enlarged our teaching staff and propose to spare no pains in this direction.

English Church: A good many soldiers have been converted in our meetings, but as they have their own chaplains, we advise them not to change their church relations.

Native Christian village: To aid new converts who are driven out of house and home by their relatives, negotiations are being made for some land near Sitapur. It is proposed to organize a small colony upon this land, the members of which must work for their living. Care will be taken that no unworthy persons are helped.

Sitapur; Conversions: There have been many professed conversions during the year. 13 have been received into full membership, and 36 on probation. Although there have been many drawbacks, such as the unfaithfulness of one or two professed converts, the opposition of a few Hindus and Mahomedans to preaching in bazaars, and at *melas*, and especially the church trials of one or two Native Christians and the indifference and weakness of others, yet the work of the year has been highly interesting and encouraging.

In Gonda, during the season, the Lord answered our daily prayers, and many were turned to the Lord and baptized by the Native brethren. Thirty-eight heathen adults and six children of Christian parents were baptized There are not less than two hundred inquirers in different places in the district who may be termed *unbaptized Christians;* for they have believed on Christ as their Saviour, have given up all idolatrous practices, and are praying daily to God in the name of Jesus Christ. Many of these are educated Bengalees on the new railway and in Government offices; but they are not yet prepared to meet the terrible sacrifices that are involved in being baptized. But we labour fervently in prayer to our God that they may soon have grace and strength to confess Him openly with their mouth in public baptism; and thus give more decided evidence of making their calling and election sure, and giving themselves up as living sacrifices to their new Master's worship and service.

Rohilcund: The most fruitful work perhaps, is that of our Primary School in Mohallas and villages. We have over one hundred of these for boys, and some for girls; an extra effort has been made this year to improve these in every respect.

Bareilly: It should be stated that over half of our membership is represented by the students of the three chief school, namely, the Theological, the Normal, and the Orphanage schools. Perhaps more than half the remainder live in villages showing that our gain in this large city itself has been very small. We need to have a few preachers stationed in different parts of the town to work up their respective wards. The bazaar-preaching is done with great regularity and efficiency. The students are divided into seven companies and every Friday evening they preach in seven different parts of the city.

At Baheri, brother J Net Ram has a promising work. In the thick shade of a beautiful grove of very tall bamboos is a Hindu temple where twice daily at the sound of the conch shell the wild jackals of the neighbourhood are summoned to be fed. The endowment from which the expense is borne is the result of a Romulus and Remus story too long to tell here. But in the neighbourhood hundreds of human souls are perishing for lack of the bread of life. This town is as needy of a school-church building as is Bisalpur. We had 25 baptisms in the Baheri circuit this year. Here too, one heathen altar was torn down in my presence.

The last district and annual conferences forbade the giving of a scholarship to any Christian student who used tobacco. We think all the students who used it have given it up, but it has been a bitter contest, and it has shown how little respect there is in this country for law itself without a penalty. I think many of the students would use the weed notwithstanding the law if they could do so without forfeiting their scholarships. It will require long and patient effort to banish this American plant from the Indian Church.

Moradabad: Two Chamar "faqirs" have been received and they continue to work as faqirs only that they teach and sing Jesus now. One receives a little aid, Rs. 4 per month; but the other goes on the faith principle entirely. Three of our Chamar Goucher school-boys have also been converted and baptized this year. Some Chamar converts who some years ago returned to idolatry have lately returned to us.

TELEGRAPHIC NEWS.

Meruchak, March 24th: The new boundary pillars have been completed from Guizikhan to the Murghab River.

Constantinople, 25th: All the Great Powers, with the exception of Russia, have accepted the proposal made by Italy that Prince Alexander be appointed Governor-General of Roumelia for an indefinite period.—A Turkish forced loan of £300,000 is announced.

Meruchak, 25th: The work in connection with the delimitation of the Afghan frontier proceeds uninterruptedly and the reported suspension is incorrect. An agreement exists whereby all doubtful points are referred by the Boundary Commissioners to their respective Governments. A case in question having arisen gave rise to the report that the delimitation had been suspended.

London, 26th: In the House of Commons, last night, Sir W. V. Harcourt, Chancellor of the Exchequer, in the absence of Mr. Gladstone who, owing to his suffering from a severe chill, was not present, said that the Government would make a statement to the House on the 8th April respecting the Irish question.—(Noon) —Sir U. Kay-Shuttleworth (Under-Secretary for India), replying to a question in the Commons, said that communications are now passing between the Viceroy and the Secretary of State for India for placing the military command of the whole of Burma under the Commander-in-Chief of India.

Rome, 26th: The Russian Ambassador here has informed Count Robilant, the Italian Minister for Foreign Affairs, that the Russian Government declines to accept the proposal made by Italy that Prince Alexander of Bulgaria should be appointed Governor-General of Roumelia for an indefinite period.

Athens, 26th: Unremitting activity continues in the arsenals and dockyards here — Two classes of the Greek Army Reserves have been called out for service immediately.

London, 27th: Mr. Gladstone has fully recovered from the cold he was suffering from, and attended the House of Commons yesterday evening and took part in the debates, which were not, however, of an important character.—Replying to a question in the House of Commons last night, the Premier said that the purport of the statement, which the Chancellor of the Exchequer announced would be made to Parliament on the 8th of April next, will be regarding the introduction of a Bill in the House of Commons for the future government of Ireland. —It has been officially announced that H. R. H. the Duke of Connaught has been appointed to the Command of the Rawul Pindi Division of the Bengal Army.—The date of His Royal Highness's departure for India has not yet been fixed.

Brussels, 27th: The strikes and rioting among the miners at the Belgian Collieries are assuming serious proportions, and have now extended to the district of Charleroi. A number of chateaux and factories have been pillaged and afterwards burnt by the rioters. Serious conflicts of a sanguinary nature continue to take place between them and the troops.

London, 28th: General Sir R. J. Dacres, G. C. B., Constable of the Tower of London, and General the Right Hon'ble J. Michel, G. C. B., Colonel of the Royal Irish Rifles, have been appointed Field Marshals.—It is officially announced that the Right Hon'ble Jas. Stansfield (member for Halifax) has been appointed President of the Local Government Board in place of the Right Hon'ble J. Chamberlain, and Lord Dalhousie Secretary for Scotland, in place of the Right Hon'ble G. O. Trevelyan, resigned.

Brussels, 28th: The district in which the strikes are taking place has been declared in a state of siege. Those who are on strike are forcibly stopping all industries throughout the disturbed districts.—In consequence of the serious aspect of affairs the Belgian Government have partially called out the Reserves.

London, 29th: Her Majesty the Queen has signified her intention of opening the Indian and Colonial Exhibition at South Kensington in person on the 4th of May next.—The *Times* of to-day publishes a telegram stating that the work in connection with the delimitation of the Afghan frontier is suspended, the Russian Commissioners having advanced claims which the British Commissioners could not entertain. The question at issue has been referred to the respective Governments of the Commissioners. —Dr. Trench, late Archbishop of Dublin, is dead.

Candia, 29th: The Russian squadron forming part of the International fleet now assembled in Suda Bay for the purpose of coercing Greece has been ordered to proceed immediately to Smyrna.

London, 30th: In the House of Commons last night, Mr. Gladstone made a statement that the Budget will be presented to the House on the 12th April.—Mr. Gladstone also announced that the Irish Land Purchase Bill would be presented on the 15th April.

Constantinople, 30th: Russia having definitely refused to accept the proposal of Italy that Prince Alexander should be appointed Governor-General of Roumelia for an indefinite period, the Great powers have reverted to the former proposal that he be appointed for a term of five years.

Brussels, 30th: Owing to the extraordinary precautions taken by the Belgian Government, the districts affected by the late riots are gradually becoming tranquillized. Quiet has been restored at Charleroi.

31st: Work is being resumed in the disturbed districts.

London, April 1st: The British Revenue returns for the year amount to £89,562,500, showing an increase of £1,531,250 as compared with last year. The increase, which is chiefly in the Income-tax, amounts to £3,160,000. The decrease, which is chiefly in the Customs and Excise, amounts to £494,000 and £1,140,000, respectively.

A WOMAN'S SUFFERINGS AND GRATITUDE

A VOICE FROM AUSTRIA.

NEAR the village of Zillingdorf, in Lower Austria, lives Maria Haas, an intelligent and industrious woman, whose story of physical suffering and final relief, as related by herself, is of interest to English women. "I was employed," she says, "in the work of a large farmhouse. Overwork brought on sick headache, followed by a deathly fainting and sickness of the stomach, until I was unable to retain either food or drink. I was compelled to take to my bed for several weeks. Getting a little better from rest and quiet, I sought to do some work, but was soon taken with a pain in my side, which in a little while seemed to spread over my whole body, and throbbed in my every limbs. This was followed by a cough and shortness of breath, until finally I could not sew, and I took to my bed for the second, and, as I thought, for the last time. My friends told me that my time had nearly come, and that I could not live longer than when the trees put on their green once more Then I happened to get one of the Seigel pamphlets. I read it, and my dear mother bought me a bottle of Seigel's Syrup, which I took exactly according to directions, and I had not taken the whole of it before I felt a great change for the better. My last illness began June 3rd, 1882, and continued to August 9th, when I began to take the *Syrup*. Very soon I could do a little light work. The cough left me, and I was no more troubled in breathing. Now I am perfectly cured. And oh, how happy I am! I cannot express gratitude enough for Seigel's Syrup. Now I must tell you that the doctors in our district distributed handbills cautioning people against the medicine, telling them it would do them no good, and many were thereby influenced to destroy the Seigel pamphlets; but now, wherever one is to be found, it is kept like a relic. The few preserved are borrowed to read, and I have lent mine for six miles around our district. People have come eighteen miles to get me to buy the medicine for them, knowing that it cured me, and to be sure to get the right kind. I know a woman who was looking like death, and who told them there was no help for her, that she had consulted several doctors, but none could help her. I told her of Seigel's Syrup, and wrote the name down for her that she might make no mistake. She took my advice and the Syrup, and now she is in perfect health, and the people around us are amazed. The medicine has made such progress in our neighbourhood that people say they don't want the doctor any more, but they take the Syrup. Sufferers from gout who were confined to their bed and could hardly move a finger, have been cured by it. There is a girl in our district who caught a cold by going through some water, and was in bed five years with costiveness and rheumatic pains, and had to have an attendant to watch by her. There was not a doctor in the surrounding districts to whom her mother had not applied to relieve her child, but every one crosses themselves and said they could not help her. Whenever the little bell rang which is rung in our place when somebody is dead, we thought it was for her, but Seigel's Syrup and Pills saved her life, and now she is as healthy as anybody, goes to church, and can work even in the fields. Everybody was astonished when they saw her out, knowing how many years she had been in bed. To-day she adds her gratitude to mine for God's mercies and Siegel's Syrup." MARIA HAAS.

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"Pro. Edwin Eastwood, J. B."

PASSENGERS SAILED

Per Str. *Raffaele Rubattino*, April 1st:

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Per Str. *Australia:*

For London—Mr J E Brooks, Mrs Campbell Thomson and child, Mrs Quarrell, Mrs J E Howard and Miss Howard, Mr Edward Gordon, Mr J Hunt, Mrs Ewan and 2 children, Mr H W Dobbie, Miss Keay, Mr Wm Ellis, Capt S Spencer Smith, R N, Mr B Baker, Mrs Evans and 2 children, Miss Burdow Sanclerson and friend, Miss Robinson, Miss Box, Mr and Mrs James Hennessy, Mrs Wilson and child, Col and Mrs Aeton C Havelock, Mr Waller, Mr and Mrs A Walker and 3 children, Mr C J Webster, Mr W H Block, Mr Chas Du-Val, Mr F Polland, Hon Miss Moore, Mr C H Moore, Mr Grant Duff, and Mrs Abott and 2 children.

For Marseilles—Mr James Ellinger, Mrs J Henderson, Mrs B F Ffinch and child, Mr C P Cooper and infant, Rev Mrs Weitterecht and child, Mr J G Caithness, Mrs E P Gurdon and child, Col Crookshank, Mr Ennis Gordon, Mr and Mrs Wilkins, Mr F Lang, Maj St V A Hamwick, Mr Sherer, Mr P R Wynne, Mr Butler, Col and Mrs C P Plowder, Col Jas Miller, Mrs Stanley Carter, Mrs Morton, Mrs Robertson, Mr G Carter, Mr St John Kneller, Mr Nelson Barlow, Mrs Nelson Barlow, Mr Berry White, Mr G S D Dale, Mr A B Smithers, Mr Mackintosh, Mr P H C Hutchinson. The Rev A G Maitland, Mr Joseph Soares, and Major H Hamilton.

For Brindisi—Miss Bailward, Hon C Wilkins, Colonel Wimberley, Rev A J King, Capt Smith Cunningham, Mr and Mrs Twemlow, Col A M Rowland, Surgeon Major Sibthorpe, Messrs W A Bailward, G Eastwood, George Richter, G W Dance, Edwin Freshfield, Stevensons, F Lane, Hadwin and 3 children, W Lonsdale, R H Elliot, and H E Wilkinson.

For Venice—Col Phelps, Col T V Keays, Mr Wenso, Mr G T Mackenzie, Mr Seeback, Miss Scott, Mr J Crampton Doran, Col R Money, Miss Moore, Mr Fraser, Mr G T Mockenzie, Hon P Macfayden, and Capt Simpson.

PASSENGERS ARRIVED

Per Str. *Pekin:*

From London—Rev R R Winter, Mrs R M Clerk, child and infant, Mr G H Morrish, Miss Sparhan, Brig-Surg W E Cates, Mrs Young, Miss Pemberton Mrs and Miss Molesworth, Miss Irmin, Mrs Cronan and 2 infants, Mrs A Sherringham, Major and Mrs Gould, 2nd Dragoon Guards. Capt Lowry, 1st Dragoon Guard, Lieut Kirk, 4th Hussars, Lieut Des Voeux, 6th Dragoon Guards, Capt Murphy, 7th

Dragoon Guards, Lieut Wolfe, 8th Hussars, Capt Dean, 12th Lancers, Lieut Butler, 17th Lancers, Lieut Cox, 6th Dragoons, Surgn Gordon, Medical Staff, Surg Carr, Medical Staff, Bandmaster Marshal, wife and 3 children, and Mr J C Towzell.

From Brindisi—Col Johnstone, Mr D Gubby, Mr A Chapman, Mr J G Scott, Mr F Morrison, Mr R D Buck, Mr Abercrombie, Mr C E Buckland, Mrs Howe, Mr Shilstone, and Rev M Schuire.

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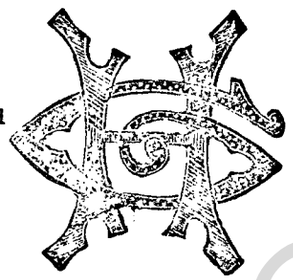

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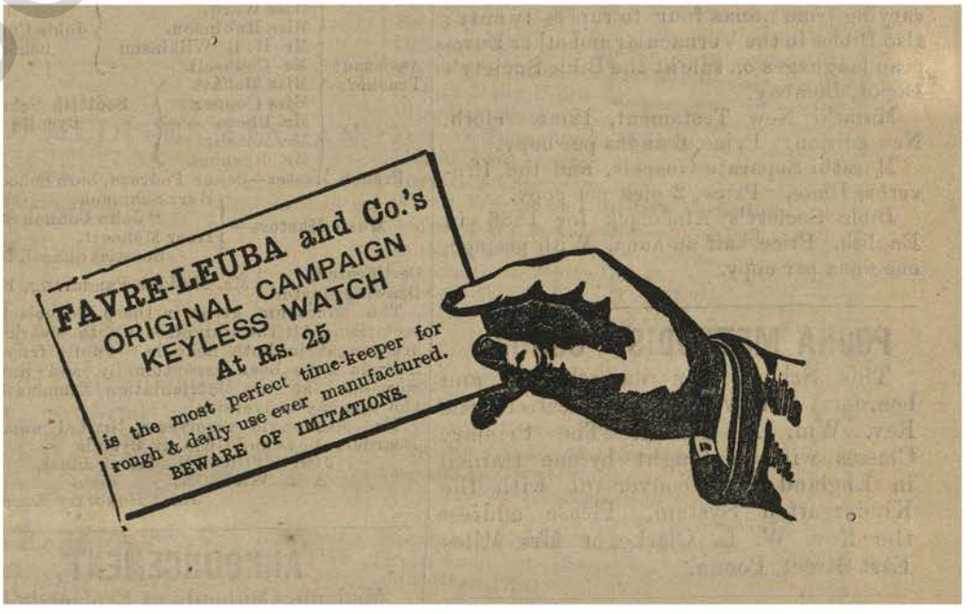

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